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from which our knowledge of Buddhism is drawn or is yet to be drawn, namely, the Tripitaka or Pali Sacred Scriptures. The account is supplemented by the titles of the canonical texts and by lists showing what texts have been edited by Occidental scholars and what remain still to be edited. All this is most acceptable. The third lecture discusses what we may take for the main facts in the life of Buddha as distinguished from the highly embellished legends that we know so well from Sir Edwin Arnold's poem. It is noteworthy that in this connection Davids does not even mention—still less combat—the once famous theory that Buddha was a solar myth and no historic personality. The sixth lecture presents, in perhaps too sketchy and discursive a way, some of the later phases in the development of this missionary religion, and describes the great division into Northern and Southern Buddhism.

The fourth and fifth lectures, finally, bear the title, "The Secret of Buddhism." If we say that it will still remain a secret to many after they have read the two chapters, let no one accuse us of cheap jesting. Even Buddha himself admitted that his doctrine was a hard one and his secret not for every man. But for that very reason all the more do we wish that our eminent author had treated this part of his subject with more minute and painstaking elaboration. Yet it is no small service to have shown how wholly different must be the intellectual atmosphere in which the soul-theory of the Christians, with their "ways and means of making that little self of their own happy and comfortable forever," is looked upon as a fundamental illusion and a prime cause of misery. The important "chain of causation" is made the subject of serious treatment, in connection with which the reader should consult the still more recent paper of Senart of the French Institute in the *Mélanges Charles de Harlez*.

What we most miss is a satisfactory elucidation of the relations of Buddhism as a philosophy to Buddhism as a system of practical ethics. Perhaps even yet the time is not ripe for it. The rostrum has its own opportunities and its own limitations. It calls for a popular treatment of the subject, and so allows the introduction of a good deal of lighter matter on the one hand, and, on the other, forbids the introduction of much that would be indispensable in a technical treatise. Considering these limitations, and barring the all too numerous slips in very various matters of minor detail, the book is most cordially to be commended to all who value the fruits of a direct and wide and deep study of the sources guided by a sober-minded and intelligent sympathy.

CHARLES R. LANMAN.

History of Christian Doctrine. By GEORGE PARK FISHER, D. D., LL. D., Professor of Ecclesiastical History in Yale University. [International Theological Library.] (New York: Charles Scribner's Sons. 1896. Pp. xv, 583.)

THE first question that arises respecting this work is as to the appropriateness of the title. It purports to be a history of Christian doctrine,

but upon examination proves rather to be a history of Christian theology. This is evidenced by the titles given to the main divisions: Ancient Theology, Mediæval Theology, Modern Theology, as well as by the subject-matter and mode of treatment. Indeed Professor Fisher tells us in his preface (p. vii.) that "the primary aim has been to present in an objective way the course of theological thought respecting the religion of the Gospel." However, on a previous page (v.) he had told us "that the present work is a history of Doctrine as well as of Dogma," and yet it will "include a survey of the course of modern theology down to the present day" (Intro., p. 3). It would seem then that the author had a triple aim, viz. to trace the "course of theological thought," and at the same time to describe the development of doctrine, and also to mark the growth and establishment of specific dogmas.

Part I., Ancient Theology, is divided into two periods, the first of which extends to about A. D. 300, and is described as "The Rise and Early Types of Theology to the Complete System of Origen and to the Fully Established Conception of the Pre-Mundane Personal Logos." The second period is called "The Development of Patristic Theology in the East (to c. A. D. 754) and in the West (to A. D. 600.)" Part II., Mediæval Theology, is treated in a single period, which is described as "The Development of Catholic Theology in the Middle Ages, and its Reduction to a System." One-half of the entire work is devoted to Modern Theology, which is divided into two periods. The first of these is characterized as "The Principal Types of Protestant Theology," etc., and the second, "Theology as Affected by Modern Philosophy and Scientific Researches." It will thus be seen that Dr. Fisher's scheme is a comprehensive one; and the amount of material which he has brought within the compass of six hundred pages and given systematic treatment is truly astounding. In the treatment of the first two Parts (Ancient Theology and Mediæval Theology) our author does not assume to differ radically with the more recent German writers (Harnack, Loofs, et als.). His less specific aim results, however, in a less definite solution of the problem which they posed for themselves. The Harnackian theory of the transforming influence of Hellenic philosophy, pagan religion and Roman law upon the Christian doctrines, worship, morality, etc., is adopted in a general way by Dr. Fisher, though he is less positive as to the extent and perverting character of these influences. The treatment of Gnosticism is scanty, and indeed the second century is passed over rather lightly. Marcion is declared to be "the most prominent figure among the Anti-Judaic Gnostics" (p. 58), and yet we are told that he "asserted no higher place for *gnosis* above the faith of ordinary Christians" (p. 59). A somewhat similar inconsistency crops out in the effort to dispose of Hippolytus (cf. pp. 38, 82 and 102). The assumption that the so-called Apostles' Creed was not committed to writing or disclosed to the heathen during the second century, *because* of the influence of the *disciplina arcani* (p. 71), can hardly be justified. Irenæus knew nothing of the *disciplina arcani*, and

yet he would discourage the publication of the Symbol in written form. His reasons, however, are that it should be inscribed upon the "memory," upon the "heart," rather than upon "paper."

There seems to be some uncertainty in Professor Fisher's mind as to what was "the authoritative source" of Christian knowledge in the second century; compare the wavering statements on pages 70 and 72. The geographical allusions are sometimes very confusing. We are told, for instance, (p. 70) that "before Jerusalem was invested by the army of Titus there had been a flight of Jewish Christians to places on the east of the Jordan in the neighborhood of the Dead Sea." Eusebius, our best authority, tells us that they fled to Pella, which is hardly in the *neighborhood* of the Dead Sea. Again we are informed (p. 131) that Ephraim Syrus [who labored at Edessa in Mesopotamia] introduced Greek theological science into Syria. But surely that had been done long before Ephraim Syrus was born. On page 156 Dr. Fisher seems to say that the Armenian Church was formed as a Monophysite sect in the course of the sixth century. Obscure statements of a similar character occur not infrequently, but they are doubtless due to the necessity of compression and condensation. And this raises the question as to the value of so "general" a treatment of such a comprehensive subject as Dr. Fisher has undertaken to give us.

The brief biographical notes, for example, and the superficial description and analysis of the writings of the Church Fathers are not enough to instruct the ignorant and they are without value to the well-informed. Reference to works on patrology and to the encyclopedias would have been more satisfactory and would at the same time have saved space for the main subject in hand. Again, in attempting to describe the whole theological discussion and controversy as it has moved along from generation to generation it was impossible for our author, within the compass of this volume, duly to mark and emphasize the important and more permanent influences, ideas, theories and systems. To describe the rise and development of the ecclesiastical dogmas is a part of the task which Dr. Fisher set for himself. Yet the reader will find it difficult to separate this rubric from the general discussions and to trace the growth of the particular dogmas. In a history of doctrine it ought to be possible to follow up any one doctrine through its development, after the reader has made himself fairly familiar with the work as a whole. But this is a test which the volume before us will hardly bear. We are of the opinion that progress in the treatment of the history of doctrine lies along the line of further differentiation, rather than in reversion to the all-comprehensive method. A few errors of one kind and another have been noted, among which are the date of Athanasius' election to the bishopric of Alexandria. Cf. conflicting statements on pages 129 and 139. On page 130 we have "Emisa;" on page 174 "Croponymos;" on page 203 Theodore of Tarsus is called the *first* Archbishop of Canterbury; on page 3 *Abriss* should be *Grundriss*; a like error is made in giving the titles of Kaf-tan's two works on page 528. We desire to add in closing that the

reader will find in this work abundant evidence of Dr. Fisher's great skill, clear discrimination, sound judgment and vast learning.

EDWIN KNOX MITCHELL.

The Growth of the French Nation. By GEORGE BURTON ADAMS, Professor of History in Yale University. (Meadville, Pa.: Flood and Vincent. 1896. Pp. iv, 350.)

ALTHOUGH prepared primarily as part of the Chautauqua course of study for 1896-97, this little book deserves to reach a wider class of readers. Professor Adams informs us that his purpose has been to follow closely the line marked out by the title and include only "the more important facts which show the growth of the nation from age to age," omitting "other facts, however interesting, if they do not seem to bear upon the national growth." Emphasis is laid upon the territorial formation of France and the development of French institutions, with little attention to economic and social changes and no mention of matters like the Sicilian Vespers which occupy a large space in the ordinary histories. Very little is said of French influence on other nations; clearly it is the making of France and not France in Europe with which the volume has to do. Thus restricted, the narrative gives an excellent account of French political development, told in a simple, straightforward fashion and showing good judgment in the selection of facts and a good sense of proportion in their presentation. The disadvantages of the author's method of treatment are seen particularly in a tendency toward teleological interpretation and a disposition to sacrifice those elements in the history of each epoch which did not obviously and tangibly affect political growth. Such misstatements of fact as appear here and there seem due in most cases to the desire to save space rather than to inaccurate knowledge, but the impression they leave is none the less a misleading one. Thus it is certainly too much to maintain (p. 17) that the language and institutions of the Celts "disappeared as completely as if they had had no existence on the soil." The author should explain how (p. 320) the invasion of Spain by a French army gave rise to the Monroe doctrine. It is misleading to say (p. 159) that "French took the place of Latin as the language of official business" in the period from Louis XI. to Francis I.; royal acts in French are found as early as the reign of St. Louis and are common in the reign of Philip the Fair. The absolutism of the Merovingian kings (p. 29) should be somewhat qualified; on page 21 it is not quite clear that the great estates of Roman Gaul consisted of a number of *villæ*. The practice in the spelling of proper names is good, although exception might be taken to the appearance of the forms *Bruxelles*, *Aoste* and *Thurgovie* on the same map with *Genoa* and *Geneva*. The number of maps is insufficient, the reign of Francis I., 1715, and the present time being the only dates represented. There are about ninety illustrations, of which those for the mediæval period seem to have been chosen from the text-book of Bémont and Monod, unfortunately